Visiting the Mosque of the Prophet (ﷺ) with an Appendix

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All Praise is due to Allaah, the Forgiver of Sins and Accepter of Repentance; may He send salutations and exalt the mention of the Seal of all the Prophets and Messengers, our Prophet Muhammad, his family and all his companions.

Many people are unaware of the rulings regarding visiting the mosque of the Prophet (ﷺ) and praying in it, and therefore they commit many prohibited acts whilst in *Madeenah*. For this reason, I was keen to write this short booklet in order to highlight some of the prohibited acts which people commit, according to prophetic instructions, stating them in an language easily understood and in an organised manner.

- **It is permissible** that one set out on a journey with the intention of praying in the Prophet's mosque at any time. *Abu Hurayrah* (رضي الله عنه) narrated that the Messenger (ﷺ) said, ***"One prayer performed in my mosque is better (in reward) than one thousand prayers elsewhere, except in the mosque of Makkah (i.e., the Haram)."*** *(Bukhaari & Muslim)*
- **Travelling** to pray in the Prophet's mosque **has**

no relation to ***Hajj***. Therefore, it is neither one of the recommended acts during *Hajj* nor is it an act without which *Hajj* is incomplete

- **It is *Sunnah*** that one enters the Prophet's mosque (or any other mosque) with the right foot first whilst saying the following supplication: *"Bismillaah, wassalaatu wassalamu 'alaa rasoolillah. Allaahumma ighfir lee waftah lee abwaaba rahmatik* (In the name of Allaah, may Allaah send peace upon His Messenger and exalt his mention, O Allaah forgive my sins and open your gates of mercy for me)." It is also Sunnah that one say, "*A'oothu billaahi al-'Atheem, wa biwajhihi al-Kareem, wabi sultaanihi al-qadeem, minash-shaytaani ar-rajeem* (I take refuge with Allaah, The Supreme, and with His Noble Face, and His eternal authority from the accursed devil)."

- **Pray two *Rak'ah*** before sitting down as a greeting to the mosque.

- **It is recommended** to visit the **grave of the Prophet** (ﷺ) and greet him and his two companions, *Abu Bakr* and *'Umar* (رضي الله عنه), saying,

"*As-Salaamu 'alayka ya rasoolallaah, as-Salaamu 'alayka ya Abaa Bakr, as-Salaamu 'alayka ya 'Umar* (*Salaam* to you O Messenger of Allaah, *Abu Bakr* and *'Umar*)." Then it is recommended to leave, as *Ibn 'Umar* (ﷺ) used to do when he visited them upon arrival from a journey. It is fine to add more supplications occasionally, but as long as it does not become a common practice.

- **It is also recommended** to visit the mosque of ***Qubaa'*** in *Madeenah* and pray any prayer in it, for the Prophet (ﷺ) said, ***"Anyone who performs Wudoo' in his house then goes to Qubaa' and prays two Rak'ah there will get the reward of an 'Umrah."*** *(Ahmad & Nasaa'i)*

- **It is recommended** to visit the graveyard of ***Al-Baqee'*** and the graves of the martyrs of *Uhud,* for the Prophet (ﷺ) used to visit their graves and supplicate for them, may Allaah be pleased with them all. The Prophet (ﷺ) said, ***"I had forbidden you from visiting the graves before, but now you may visit them."*** *(Muslim)* The Prophet (ﷺ) taught his companions to say when they visited

the graveyard, ***"As-salaamu 'alaykum ahl ad-diyaar min al-mu'mineen wa al-muslimeen, wa innaa in shaa' Allaahu bikum laahiqoon, nas'alullaaha lanaa wa lakum al-'aafiyah*** (Peace be upon you, O inhabitants of the graves, amongst the believers and the Muslims. Indeed, we soon will be united with you, Allaah willing; we ask Allaah for your well-being and ours).***"*** *(Muslim)*

- It must be known that **building** domes or mosques **over graves** or burying the dead inside a mosque is one of the **great major prohibitions** which the Prophet (ﷺ) warned against in many texts, such as the following:
  - *'Aa'ishah* (رضي الله عنها) narrated that the Prophet (ﷺ) said during his death sickness, ***"May Allaah curse the Jews and the Christians, they made the graves of their Prophets places of prayer."*** *(Bukhaari & Muslim)*
  - *'Aa'ishah* (رضي الله عنها) said that *Umm Habeebah* and *Umm Salamah,* may Allaah be pleased with them, mentioned to the Prophet (ﷺ) that they saw a church in Ethiopia which had images of

Messengers. The Prophet (ﷺ) replied, ***"Those were people whom when a righteous person from amongst them died, they would build a mosque over his grave and engrave their images on them; these will be the most evil of all creation on the Day of Resurrection."*** *(Muslim)*

- *Jaabir* (رضي الله عنه) said, ***"The Prophet (ﷺ) forbade people from plastering a grave, sitting on it and building (a structure) over it."*** *(Muslim)*
- *Abu Marthad* (رضي الله عنه) narrated that the Prophet (ﷺ) said, ***"Do not sit on the graves nor pray in their direction."*** *(Muslim)*

Regarding the presence of the Prophet's grave inside his mosque today, it must be known that the Prophet (ﷺ) was not buried inside the mosque, but rather in the room of *'Aa'ishah* (رضي الله عنها), and all Prophets are buried in the place where they die. Therefore, the Prophet (ﷺ) died in her room, and her room was outside the mosque. This continued to be the case until all the companions in *Madeenah* died.

The mosque was expanded during the caliphate of *Al-Waleed Ibn 'Abdul-Malik,* and it was then

when this room was included within the precincts of the mosque. There should not have been an expansion towards the side of the grave of the Prophet (ﷺ) in order for the grave to have remained outside the precincts of the mosque, as was done during the expansion of *'Uthmaan* (رضي الله عنه).

Mistakes and Warnings

- **Visiting the grave** of the Prophet (ﷺ) or any other grave **should not be the intention behind one's travel**. One should travel with the intention of visiting the mosque and nothing else. The Prophet (ﷺ) said. ***"One should not set out on a journey to visit a mosque except for three: the Haram (Makkah), my mosque (Madeenah) and Al-Aqsaa (Al-Quds)."*** *(Bukhaari & Muslim)*
- **Visiting** the Prophet's grave or any other grave **is exclusively for men** and not women, for the Prophet (ﷺ) said, ***"May Allaah curse women who excessively visit the graves."*** *(Ahmad & Tirmithi)*

- It is an **innovation to touch the pulpit** of the Prophet (ﷺ), the room he is buried in with his companions, or to kiss or circumambulate them in order to attain blessings.
- It is **unlawful to seek the aid of the Prophet** (ﷺ) or any other person to fulfil ones needs, relieve hardship, cure sickness or intercede for one in the Hereafter. This is only to be sought from Allaah, and seeking from the dead is a form of associating others (shirk) in His worship.
- Amongst the **innovations** people practice is that they **raise their voices** next to the Prophet's grave, stand next to it for a very long time supplicating, and face the direction of the *Qiblah* raising their hands while supplicating. They face the grave from a distance while greeting the grave or supplicating, and likewise, some people visit the Prophet's grave after every prayer or whenever they enter or leave the mosque.
- Some people **make specific supplications** when visiting the grave of the Prophet (ﷺ), the *Baqee'* graveyard, or the graveyard of the martyrs of *Uhud* which have not been related of him, and

this is incorrect.

- It is an innovation to make **collective supplications,** recited at one time with one voice, when visiting the grave of the Prophet (ﷺ), the *Baqee'* graveyard or the graveyard of the martyrs of *Uhud.*
- It is **incorrect to intentionally pray** next to the grave of the Prophet (ﷺ), the *Baqee'* graveyard or the graveyard of the martyrs of *Uhud*, while at the same time believing that there is a special virtue or blessings for doing so.

All the above mentioned are innovations which neither the Prophet (ﷺ) nor his companions practiced, and those who claim to love the Prophet (ﷺ) should adhere to his Sunnah. In addition to this, it is not legislated to visit other than the places mentioned above, such as the Seven Mosques, the Two *Qiblah* mosque or any other place.

An Important Appendix

It is obligatory that one knows the following important matters:

First: The greatest obligation upon every Muslim is to worship Allaah alone, without partners. Allaah says what means, ***"And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)."*** *(Adh-Dhaariyaat:56)* He also said, ***"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities, i.e. do not worship anything besides Allaah). Then of them were some whom Allaah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)."*** *(An-Nahl:36)* Allah also said, ***"Worship Allaah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allaah does not like such as are proud and boastful."*** *(An-Nisaa': 36).* Anyone who designates any act of worship to other than Allaah has committed *Shirk* (associating partners

with Allaah). Allaah says what means. ***"Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin."*** *(An-Nisaa':48)* He also said, ***"And (remember) when Luqmaan said to his son when he was advising him: O my son! Join not in worship others with Allaah. Verily, joining others in worship with Allaah is a great Dhulm (wrong) indeed."*** *(Luqmaan:13)*

***Shirk* is of two types**:

Major *Shirk* is that which takes a person out of the fold of Islaam, and its examples are as follows:

- Supplicating to other than Allaah, such as going to the grave of a righteous person and saying, "O so and so, intercede for me, cure my sick relative," and so on.
- Slaughtering for other than Allaah, such as Jinns, Satan, Prophets or righteous people at their graves.

- Circumambulation (*Tawaaf*) of graves.
- Seeking judgment from other than Allaah and His Messenger.
- Wearing an amulet on the neck or wrist, or on children, or in the house or car, while believing that it brings good luck.
- Sorcery.

Minor *Shirk* is that which is a great sin but does not take a person out of the fold of Islaam, and its examples are as follows:

- Showing off (i.e., doing good deeds for show), as the Prophet (ﷺ) said: ***"The thing that I fear most for you is minor Shirk,"*** and when he (ﷺ) was asked to clarify what this was, he (ﷺ) explained ***"Showing off."*** *(Ahmad)*
- Making an oath by other than Allaah, like the Prophet (ﷺ), ones fathers, or ones honour. *'Umar* (رضي الله عنه) narrated that the Prophet (ﷺ) said, ***"Whoever makes an oath by other than Allaah has committed Shirk or infidelity."*** *(Abu*

Daawood & Ahmad)

- Saying: "Whatever Allaah wills **and** what you will." *Huthayfah* (ﷺ) narrated that the Prophet (ﷺ) said, ***"Do not say, 'By the will of Allaah and the will of so and so,' but rather, say, 'By the will of Allaah then the will of so and so.' "*** *(Abu Daawood)*

Second: No act of worship is acceptable to Allaah unless it has fulfilled the following three conditions:

- **Being a Muslim.** No act of worship is accepted from a Jew, a Christian or any other non-Muslim.
- **Sincerity.** The act of worship of anyone which includes *Shirk,* be it major or minor, is nullified.
- Following the example of the Prophet (ﷺ); one who adds for example a sixth daily prayer or prays five *Rak'ah* of *Dhuhr* prayer is an innovator whose deed is rejected and has committed a sin, even if he was sincere in this and claimed only to do an extra good deed. The

Prophet (ﷺ) said, ***"He who does a deed which is not upon that which we are upon will have it rejected."*** *(Muslim)* True love of the Prophet (ﷺ) is reflected by precisely following his *Sunnah,* obeying his commands, believing all that he came with and conveyed, refraining from all that he prohibited, and imitating him in all that he said and did.

Third: There are some prohibited acts which have become widespread, and all Muslims must be aware of them and careful not to commit them, and some of them are as follows:

- Delaying prayer from its designated time, which is a great major sin.
- Abandoning prayer with the congregation, especially *Fajr* and *'Asr*.
- Approaching magicians and fortune tellers.
- Seeking blessings through unlawful means, like the covering of the *Ka'bah* and the graves of Prophets and righteous.

- Consuming alcohol and drugs.
- Earning ill-gotten wealth by means of interest, theft or cheating.
- Adultery and fornication and whatever leads to it.
- Not being dutiful to parents and severing ties of kinship.
- Lying, backbiting and tale bearing.
- Women not wearing *Hijaab* (Islamic attire) and exposing their hair or parts of their body in front of men.